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博 士 学 位 论 文

吕祖善书及其思想研究

A STUDY ON LVZHU MORAL BOOKS AND THEIR
THOUGHTS

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关于“吕祖善书”表述的说明

一、“吕祖”是中国民间信众对吕洞宾的尊称。历史上的吕洞宾乃实有其人。在道门中，吕洞宾又是经过长期修炼而脱胎换骨的神仙。本论文中的“吕祖”乃是一种精神理念的象征或代号。

二、“吕祖善书”指的是通过扶乩降笔方式造作的以劝善为主题的民间道教文献。

三、本论文引述“吕祖善书”常常会用“吕祖说”或者“吕祖言”，此“吕祖”指的是扶乩降笔中的传言者。

四、“吕祖善书”形成于不同时期。为了表述的方便，笔者将之作为一个整体来分析。

五、就内容而言，不同时期产生的“吕祖善书”的思想是有差异的。本文所概括的“吕祖善书思想”仅是其中最根本的方面。

六、“吕祖善书”的哲学思想术语是中国地道的民间哲学，它既与精英哲学存在一定关系，但也有许多不同。本文力图从原貌上予以把握和阐述。

摘要

本论文由导论和六章组成。导论回答何谓“善书”、“吕祖善书”的问题，阐述吕祖善书及其思想研究的基本思路与方法、研究价值。笔者对善书的重要判定依据有二点：其一，以“劝善”为主轴；其二，以启发修善积德、成仙作佛为目标。笔者以民间搜集的文献资料为依据，将吕祖善书界定为以吕祖为信仰核心，以道教思想为根本，以拯救生灵、度化愚迷为近程目标、以修心炼性为持续目标、以与道合真为终极目标。藉由神仙扶乩降笔之模式，留下修炼性命之学，或劝化世人应以忠孝为立身之本的文字记载，而后集结而成的书籍。笔者认为，吕祖善书及其思想的研究价值在于：引导个人进行自我省思、升华精神境界，维持社会秩序的稳定与安定，提升道教在中国哲学史上的地位，有利深化善书研究层次，引发人们对善书的全新思考。研究的基本思路，乃实事求是、由博返约，以求文献的会通。

第一章展示吕祖善书行世的文化背景。作者指出，“读其书，如见其人，如临其境”，这是民间社会的吕祖信仰发生影响的基本途径。第二章考察吕祖善书的文献情况，以为吕祖善书的渊源久远，但真正形成是在宋元时期，此后逐步增加，有因袭，有演变，造就了吕祖善书的波澜壮阔局面。第三章阐述吕祖善书的理论根基：以道生德蓄为立论根基，以理通炁行为玄思依凭，以阴阳五行为其经纬脉络。第四章分析吕祖善书的主要思想，首先从宇宙数字符号入手，考察历史上的三一论及吕祖善书对该理论的继承与发挥；复次，探讨吕祖善书对生命的看法或观点；复次为修道说，指出吕祖善书直接把“心”拉到与“道”等同的哲理层次，以为修道需要从澄心去欲入手，最终的目标为归根复命、与道合真。第五章论述吕祖善书通过降笔临坛、龙沙显迹的方式，呈现三教圆融的思想。

最后一章，则在前五章论述基础上，阐发其思想特色为“劝善说理、身心双修、归根复命”，认为吕祖善书不论在中国哲学史上，还是在中国文化史、中国宗教史上，都应该占有一席之地，指出吕祖善书及其思想的现代价值在于：省思人生真谛，实践以德养生，有助于个人身心和谐，社会和谐。

关键字：善书；民间文化遗产；吕祖善书；三一论；达本還元；

Abstract

This paper is composed of seven chapters. In Introduction, the definition of “morality books” is discussed and the questions concerning “patriarch Lv’s morality books” are answered to demonstrate the basic ideas and methods for studying the thinking of patriarch Lv’s morality books and their research value. Two important criteria are adopted as the basis for determining whether a book is a morality book or not: 1) the main idea of “encouraging goodness;” 2) the objective of inspiring the idea of doing good and accumulating morality to become immortal. Based on the collected folk literature, patriarch Lv’s morality books are defined as the books which are aimed at achieving the short term objective of saving the world and enlightening the folks, continuous objective of mind cultivation, and ultimate objective of integration with Taoism based on the core belief in patriarch Lv and fundamental thinking of Taoism. Morality books are the collection of written descriptions about the religious patterns, such as divine manifestation for life cultivation or encouraging goodness. It is suggested that the research value of the thinking of patriarch Lv’s morality books is to guide individuals for self-reflection, elevate spiritual level, maintain the stability of social orders and safety, and improve the status of Taoism in the history of Chinese philosophy, which helps to deepen the research level of morality books and induce the brand new thinking of people on morality books. The basic idea of the study is to seek truth from facts and return to the essentials to have a comprehensive understanding of literature.

Chapter 1 demonstrates the cultural background for the world popularity of patriarch Lu’s morality books. It is indicated that how patriarch Lv’s morality books influence the folk society is by “reading such books makes people feel like seeing those saints in person and facing the same circumstance.” Chapter 2 examines the literature of patriarch Lv’s morality books. It is suggested that such books have a long history. However, such books are actually formed in the Sung Dynasty and the number gradually increases then. The succession and transformation of such books contributed to the great influence of patriarch Lv’s morality books. Chapter 3 demonstrates the theoretical foundations of patriarch Lv’s morality books: the

theoretical foundations are to accumulate morality by practicing Taoism and are based on the mystical idea of the practice of Taoism resulting in the functioning of Qi, and the skeleton of Yin Yang and five elements. Chapter 4 analyzes the main ideas of patriarch Lv. The cosmic and mathematic symbols are analyzed first to inspect the trinity in the history and the succession and implementation of such theory in patriarch Lu's morality books. Then, the view of life in patriarch Lv's morality books is investigated. At last, the theory for the practice of Taoism is investigated to indicate that "mind" and "Taoism" are directly viewed as the same philosophical aspect in patriarch Lu's morality books. It is suggested that if one intends to practice Taoism, mind clearance shall be the first step. The ultimate goal of Taoist practice is to return to the origin, reply to one's destiny, and integrate with Tao. Chapter 5 discusses how the thinking of the integration of three religions is presented by religious rites such as the appearance of the writings from the heaven.

In the last chapter, based on the foundations of the five chapters above, the characteristics of the thinking, "encouraging goodness, cultivating both one's body and mind, and returning to origin and replying to one's destiny" are demonstrated. It is suggested that patriarch Lv's morality books play an important role in the history of Chinese philosophy, Chinese culture, and Chinese religions. It is indicated that the modern value of patriarch Lv's morality books and their thinking relied on the reflection on the meaning of life and the practice of cultivating life with morality, which helps to improve the physical and mental harmony of individuals and social harmony.

Keywords: Morality books ; Folk cultural heritage ; Patriarch Lv's morality books ; Trinity ; Return to the original condition ;

目 录

导 论	1
一、善书与吕祖善书	5
(一) 善书判定的标准	6
(二) 吕祖善书的界定	8
二、吕祖善书及其思想的研究价值	9
(一) 有利于提升道教在中国哲学史上的地位	10
(二) 有利于深化“善书”研究的学术层次	11
(三) 有利于引发人们对“善书”的全新思考	14
三、吕祖善书及其思想研究的基本思路与方法	16
(一) 研究基本思路	16
(二) 研究方法	18
(三) 研究局限	22
第一章 吕祖善书行世的文化背景	23
第一节 修道济世：吕祖善书行世的因缘契机	23
一、遇师悟道求仙	23
二、慈心济度世人	29
三、“梦醒觉悟”是关键	39
第二节 著述衍生：吕祖善书行世的经典范式	40
一、吕祖飞鸾降笔	42
二、道观的宣化与善书刊印流传	52
第三节 万民膜拜：吕祖善书行世的信仰氛围	58
一、历史背景与社会风气	59
二、传统神仙传说与理论	62
三、信徒与百姓的渴望	67
第二章 吕祖善书的文献学考察	77
第一节 宋元吕祖善书的问世	77
一、宋代吕祖善书	77

二、元代吕祖善书·····	79
三、宋元吕祖善书情况略说·····	79
第二节 明清吕祖善书的逐步增加 ·····	80
一、明代吕祖善书·····	81
二、清代吕祖善书·····	84
三、明清吕祖善书情况略说 ·····	100
第三节 民国吕祖善书的因袭与演变·····	101
一、分析与诠释·····	102
二、因袭与演变·····	113
三、民国吕祖善书情况略说·····	115
第三章 吕祖善书的理论根基 ·····	117
第一节 道生德蓄：吕祖善书的立论之本·····	117
一、道论·····	118
二、德论·····	124
三、道德合论·····	127
第二节 理通炁行：吕祖善书的玄思依凭·····	129
一、理说·····	131
二、炁说·····	133
三、吕祖善书关于炁的论说·····	136
第三节 阴阳五行：吕祖善书的经纬脉络·····	138
一、阴阳·····	139
二、五行·····	142
三、阴阳五行与达本还元·····	146
第四章 吕祖善书的主要思想 ·····	148
第一节 吕祖善书的三一论 ·····	148
一、真一·····	150
二、由真一而三元·····	153
三、真一三元的贯通·····	155
第二节 吕祖善书的生命观·····	156

一、炼魂制魄	157
二、人之三宝	160
三、生命内景	165
四、返本还元	173
第三节 吕祖善书的修道说	173
一、修道修心	175
二、修道积德	182
三、性命双修	191
四、吕祖善书修道说的旨趣	198
第五章 吕祖善书思想的三教圆融	201
第一节 吕祖善书对道教理论的继承与发挥	201
一、道体论	201
二、内丹论	204
三、养生论	211
四、成仙论	216
五、简要概括	218
第二节 吕祖善书对佛学智慧的融摄与发展	219
一、真如本性	220
二、止观思想	221
三、解脱之道	223
四、佛学智慧的延展	231
第三节 吕祖善书对儒家思想的吸纳与超越	236
一、天人理一	237
二、伦理道德	240
三、“和”的思想	251
四、真儒	252
第六章 吕祖善书思想意义再审视	255
第一节 吕祖善书思想的基本特点	255
一、劝善说理	256

二、身心双修	260
三、归根复命	264
第二节 吕祖善书思想的社会作用	266
一、净化人心	267
二、救劫消灾	268
三、济世寿民	270
第三节 吕祖善书思想的历史地位	272
一、中国哲学史的地位	272
二、中国文化史的地位	273
三、中国宗教史的地位	274
第四节 吕祖善书思想的现代价值	276
一、省思：人生真谛	276
二、实践：以德养生	278
三、和谐：阴阳平衡	280
附录一：吕祖善书图档	284
附表一：善书文献回顾研究	286
附表二：台湾以吕祖为主祀的廟宇	288
附表三：香港扶乩道坛	290
附表四：国外吕祖批示训文	291
参考文献	292
后 记	298

Contents

Introduction	1
1. Morality Books and Patriarch Lv's Morality Books	5
(1) Criteria for Judging Morality Books	6
(2) Definition of Patriarch Lv's Morality Books	8
2. Research Value of Patriarch Lv's Morality Books and Their Thinking	9
(1) To improve the status of Taoism in the history of Chinese Philosophy	10
(2) To deepen the academic level of the study on "morality books"	11
(3) To trigger people's new thinking on "morality books"	14
3. Basic Ideas and Methods for Studying Patriarch Lv's Morality Books and Their Thinking	16
(1) Basic ideas for research	16
(2) Research methods	18
(3) Research limitations	22
Chapter 1 The Cultural Background of the World Popularity of Patriarch Lv's Morality Books	23
Section 1 Monasticism and World Relief: The Cause for the World Popularity of Patriarch Lv's Morality Books	23
1. Encountering the master, realizing the truth, and looking for immortality	23
2. Saving the world with mercy	29
3. "Awakening from a dream and attaining enlightenment" is the key	39
Section 2 Writings: Classical Example of the World Popularity of Patriarch Lv's Morality Books	40
1. The writings of Patriarch Lv	42
2. The promotion of morality and the publication and spread of morality books	52
Section 3 Worshipped by Numerous Believers: Religious Atmosphere of the World Popularity of Patriarch Lv's Morality Books	58
1. Historical background and social morality	59
2. Traditional myths and theories	62
3. Desire of believers and the masses	67
Chapter 2 Literature Review of Patriarch Lv's Morality Books	77
Section 1 Emergence of Patriarch Lv's Morality Books in the Sung and Yuan Dynasties	77
1. Patriarch Lv's morality books in the Sung Dynasty	77

2. Patriarch Lv's morality books in the Yuan Dynasty.....	79
3. Brief description about the circumstance of popularity of Patriarch Lu's morality books in the Sung and Yuan Dynasties.....	79
Section 2 The Gradual Increase in the Number of Patriarch Lv's Morality Books in the Ming and Qing Dynasties.....	80
1. Patriarch Lv's morality books in the Ming Dynasty.....	81
2. Patriarch Lv's morality books in the Qing Dynast.....	84
3. Brief description about the circumstance of popularity of Patriarch Lv's morality books in the Ming and Qing Dynasties	100
Section 3 Succession and Transformation of Patriarch Lv's Morality Books in the Republic of China.....	101
1. Analysis and interpretation.....	102
2. Succession and transformation.....	113
3. Brief description about the circumstance of popularity of Patriarch Lv's morality books in the Republic of China.....	115
Chapter 3 Theoretical Foundation of Patriarch Lv's Morality Books	117
Section 1 Accumulation of Morality Originates from Taoism: The Theoretical Foundation of Patriarch Lv's Morality Books.....	117
1. Theory of Taoism.....	118
2. Theory of Morality.....	124
3. Combined Theory of Taoism and Morality.....	127
Section 2 The Practice of Taoist Theories Results in the Functioning of Qi: The Mystical Basis of Patriarch Lv's Morality Books.....	129
1. Theory of Taoism.....	131
2. Theory of Qi	133
3. The argumentation about Qi in Patriarch Lv's Morality Books.....	136
Section 3 Yin Yang and Five Elements: The Skeleton of Patriarch Lv's Morality Books.....	138
1. Yin Yang	139
2. Five Elements.....	142
3. Yin Yang and five elements & return to the original condition.....	146
Chapter 4 Main Ideas of Patriarch Lv's Morality Books.....	148
Section 1 The Trinity of Patriarch Lv's Morality Books.....	148

1. The genuine one.....	150
2. From the genuine one to trinity.....	153
3. Understanding of the genuine one and trinity.....	155
Section 2 The View of Life of Patriarch Lv's Morality Books.....	156
1. Practicing spirit to restrict the ghost.....	157
2. Three treasures of people.....	160
3. Insight of life.....	165
4. Return to innocence	173
Section 3 Theory for the Practice of Taoism in Patriarch Lv's Morality Books.....	173
1. The practice of Taoism relies on the practice of heart	175
2. The practice of Taoism helps accumulate morality.....	182
3. Cultivating both one's life and spirit at the same time.....	191
4. Objectives of the theory for the practice of Taoism in Patriarch Lv's Morality Books.....	198
Chapter 5 Integration of Three Religions in the Thinking of Patriarch Lv's Morality Books.....	201
Section 1 The Role of Patriarch Lv's Morality Books in the Succession and Practice of Taoist Theories.....	201
1. Theory of Tao.....	201
2. Theory of inner alchemy.....	204
3. Theory of health cultivation.....	211
4. Theory for becoming immortal.....	216
5. Brief description	218
Section 2 Integration with the Wisdom and Development of Buddhism in Patriarch Lv's Morality Books	219
1. As genuine as the real nature.....	220
2. The thinking of mediation	221
3. Nirvana.....	223
4. Extension of the wisdom of Buddhism	231
Section 3 The Acquisition of Confucian thinking in Patriarch Lv's Morality Books and How They Surmount it.....	236
1. The one philosophy for heaven and the mankind.....	237
2. Moral ethics	240

3. The thinking of “peace”.....	251
4. Real Confucianism.....	252
Chapter 6 Re-inspection on the Meaning of the Thinking of Patriarch Lv’s Morality Books.....	255
Section 1 Basic Characteristics of the Thinking of Patriarch Lv’s Morality Books.....	255
1. Encouraging goodness and exhortation.....	256
2. Cultivation of both body and mind	260
3. Return to the origin and the reply to one’s destiny.....	264
Section 2 The Social Functions of the Thinking of Patriarch Lv’s Morality Books	266
1. Purifying the mind	267
2. Saving people and preventing calamities	268
3. Saving the world and increasing longevity	270
Section 3 Historical Status of the Thinking of Patriarch Lv’s Morality Books	272
1. Status in the history of Chinese philosophy	272
2. Status in the history of Chinese culture.....	273
3. Status in the history of Chinese religions	274
Section 4 Modern Value of the Thinking of Patriarch Lv’s Morality Books.....	276
1. Reflection: true meaning of life.....	276
2. Practice: Cultivating life with morality	278
3. Harmony: balance between Ying and Yang	280
Appendix 1: List of Lv’s Morality Books	284
Table 1: Literature review on morality books	286
Table 2: Temples that enshrine Lv in Taiwan	288
Table 3: Planchette writing Taoist Forum in Hong Kong	290
Table 4: Instruction and dogma by Lv in foreign literature	291
References.....	292
Postscript	298

导 论

仙真佛圣惠苍生，善诱谆谆挽世情。
诠释朱玘开哲理，今朝受用路光明^①

——以上七言绝句为台湾高雄凤山镇南宫仙公庙孚佑帝君降笔言“着书立说”的镇坛诗。其主要内容为仙真佛圣本着上苍好生之德，而借助“飞鸾”阐述珠玑妙理，开彻为人处事哲理，恢复本性之自然，以达到善当劝、迷者悟、昧可醒的目的。故“善书”的阐发重点在阐述“善”的思想。

其实，古今中外哲学家对“善”的观念，皆有各自的论述。如希腊雅典哲人苏格拉底，他认为人须用理性的眼光来全面审视自己，然首先应具备“善”与“恶”的知识，如是才能实践“善”而行避“恶”，其重点在以“善”的知识为基础。柏拉图则认为道德的本质，在于培养心灵之善，而滋生心灵之善的土壤，在于公正的原则与卓越的智慧。中国古代哲学家老子，对“善”的诠释在《道德经》中颇为丰富，如第八章中所言“上善若水，水善利万物而不争，处众人之所恶，故几于道。”老子言“善”以“水”来作比喻，说明“上善”之德如水之德，其特点几近于“道”。故《易传·系辞》言：“一阴一阳之谓道，继之者善也，成之者性也。”这句话阐明“善”，必须是在对“道”的继承和“性”的成就中才能开启。也就是说，天地的本质是“善”的，其具体表现是能覆载与生成万事万物，而人性即是“道”所赋予的这种“善”，它必须通过人性来显现、实现和完成。因此，无论是古希腊的哲人，还是中国先秦的哲学家，都肯定“善”的思想价值。

“思想”藉种种的路径展现其内涵。人类通过“阅览”路径，将书籍中的思想进行双向信息的交流，并藉由吸收、咀嚼、沉淀、内化而成为自身思想的一部分。因此，从古至今，人类保有诸多思想并代代流传。在历史长河中，中国先民为表达思想而有撰述成书的举动，并且积累成为经典文献，如四书五经等。故俗语说，“劝人一世以口，劝人百世以书”。在此话语背景下，一群不忍社会败坏与沉沦的有心人士，扮演“善书”传播的重要角色，将“善”之思想印刷成册，流传千秋万世。

“善书”深具中国传统文化特色，其内容不仅蕴含儒家的三纲五常道德观念，也叙述佛家止观与解脱之言，更阐发道家的积功累德、性命双修、成仙之道，同

^① 凤邑镇南宫仙公庙儒坛著作：《慈怀普泽》，台湾高雄：凤山镇南宫仙公庙，1999，第122页。

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